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WHO SPEAKS FOR THE JEWISH COMMUNITY? (PAGE 4)

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

Price - 10¢ Authorized as Second Class Mail, Post Office Department, Ottawa, and for payment of postage in cash. • LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA • TORONTO, FRIDAY, MARCH 11th, 1966

AMBASSADOR HERZOG RECOVERS; BACK HOME

JERUSALEM, (CJN) — The former Israeli ambassador to Canada, Dr. Yaacov Herzog, has returned from Switzerland and is again active.

Dr. Herzog started work as a part-time assistant to the Israeli Prime Minister, Levi Eshkol. It is understood that he will advise Mr. Eshkol on some special aspects of Israeli foreign policy.

The arrangement is temporary and was made, it is understood, with the agreement of the Foreign Minister, Abba Eban.

Originally it had been proposed that Dr. Herzog should be appointed director-general of the Prime Minister's Office, but this had to be shelved because of Dr. Herzog's delicate health.

It was because of his health that Dr. Herzog gave up the position of British Chief Rabbi last September, having previously accepted it after resigning his post as assistant director-general of the Foreign Ministry.

TO ADVISE PREMIER ESHKOL: Former envoy to Canada, Dr. Herzog.

Matza baking in the Moscow synagogue: Leaders of the community examine unleavened bread. From left to right: Chief Rabbi Yehuda Leib Levin; Naum Paler, synagogue official; Rabbi Hersh Gurvitz.
For full details on the Passover eve situation of Russian Jewry, see exclusive coverage on Page 5; editorial on page 4.

Novosti Photo

"NEWS" INVESTIGATES COMPLAINTS OF POOR

ALL NEEDY ARE AIDED

HATE MAIL CIRCULATES

By The Canadian Jewish News Reporter

Responsible officials of Toronto's Jewish community told The Canadian Jewish News that there are no charity cases of the sort that were described by some newcomers last week. In all instances where families and individuals, whether newly arrived or living here a long time, require aid, Jewish institutions and services subsidized by the United Jewish Appeal care for the needs of the helpless. Also, we were informed, government authorities, local or provincial, never discriminate in their support and succor to the needy. In cases where government assistance to large families is insufficient, both the Jewish Family and Child Services and the JIAS (in case of immigrants) always step in.

This reporter furthermore was informed that Mr. Fred Challoner, manager of the Lawrence housing project, has been more than helpful to the Jewish Family and Child Services and the Jewish Immigrant Aid Society in providing housing for both families and individual, elderly men and women. Without this help, the splendid work of the agencies of the Jewish community would have been made more difficult.

ANTISEMITISM NEVERTHELESS

While this reporter has established that actual aid to both newcomers and long established families in the community in need of succor has been handled with responsibility and consideration in each particular case, it is apparent that there are isolated instances of antisemitism and some harassment.

This reporter has seen letters threatening families even in such a progressive community as the Lawrence Heights Housing Project. Thus it seems that, while the philanthropic agencies such as JIAS and the Jewish Family and Child Services are doing their utmost in the field of relief, other groups who are involved in the problem of bigotry seem unaware of these incidents.

The Canadian Jewish News is in possession of the originals of these letters of threat to Jewish residents in some areas.

• Commentary •

By M. J. Nurenberger

COMMUNITY DYBBUK

When a group of irresponsible rabblerousers in the Toronto community tried to incite, a few years ago, the Jewish public — especially newcomers who miraculously survived the holocaust —, when extreme radicals made an effort to invade a meeting called by a respectable labor group opposing the daubing of swastikas — when they all but succeeded in alarming the people about an alleged Nazi threat to Canada —, I warned against this hysteria. I spoke of the Dybbuk in Downsview.

Now it appears that the Dybbuk is reincarnated within another extremely radical and noisy gang which is on the verge of conquering a respectable, downtown organization in which we all once had confidence and faith in its sense of responsibility. For the creation and support of a special organization to fight a Hitlerite threat to the people of Canada is either sheer demagoguery or pure and simple stupidity. In this particular case of the Dybbuk Reborn, perhaps it is both: demagoguery of some extreme radicals and simplemindedness on the part of others.

* * * * *

At this moment, Toronto seems to be the only Jewish community on the continent — in fact, in the entire free world — where an important Jewish organization with a record of respectability is falling into an unbelievable mess because of extreme radicals which not only may shake the foundations of this body but bring about indirectly complete disunity in the community in general.

The worst harm imaginable can happen to a group when people begin to doubt the wisdom of its leaders and note the veritable spinelessness in those who, instead of guiding a community, succumb to blackmail.

* * * * *

Both here and in other Jewish centers, there are men in our midst who officially had withdrawn from the extreme leftist party. Some of them actually have severed their relationship with Marxism; others merely question certain features of Russian or Chinest policy; still others pretend to have atoned for their sins in the past. And there are those who practically are still "in the movement"; their aim: to disrupt the community.

* * * * *

There is an old rabbinical satire about a talmudic reference to Baalay Tshuva (those who repent). This talmudic expression explains that those who atone for their crimes are so exalted, no saint can come near them. To this the satirist adds: one cannot come near them because of their odor.

Thus the people in their wisdom drew a healthy conclusion in handling sinners who atoned. They argued that a Baal Tshuva *should be encouraged, aided if he conducted himself according to what the rabbis and Maimonides claim are the symptoms of Tshuva: humility, self-effacement, and public acknowledgment of error. However, a Baal Tshuva under no circumstances is appointed rabbi, teacher, or leader of the people.*

* * * * *

In this community, some Baalay Tshuva, *honest or insincere, are terrorizing Jewish organizations. Whereas, at the beginning of World War II, they supported the Ribbentrop-Molotov theory that the war against Hitler was an imperialistic one, that Fascism was a matter of taste, now they are teaching us what Nazism means; they who morally supported the Kremlin and Stalin in their wildest excesses against Jews and Zionism are telling us what is good and what is bad for the Jewish people or for Israel. They address synagogue members; they theorize about Jewish problems. They do not manifest the slightest symptom of atonement and humility as classically defined by Maimonides.*

* * * * *

Perhaps all this stems from the basic fact that many in our community forget we are not a political group within which political parties are vying for influence; they refuse to admit there is no such thing as secular Jewishness, that in the Anglo-Saxon world Jews constitute a religious community with the synagogue as center; that the hub of Judaism is not a political debating club.

Whether one acknowledges this or not, so it remains according to one's belief: Reform, Conservative or Orthodox. The Jew's spiritual home is the synagogue and the house of study.

Synagogues To Launch Special Drive

COMMUNITY MOBILIZES FOR BIGGEST U.J.A. CAMPAIGN

(Special to The Canadian Jewish News)

In response to the threat to curtail Jewish educational programs and other welfare services in Toronto, all Orthodox synagogues within the community have banded together to assure maximum support for the 1966 United Jewish Appeal under the campaign chairmanship of Morris B. Kaufman.

Kurt Rothschild, serving as chairman of the Orthodox Congregations on behalf of U.J.A., announced with deep pride that the synagogues will sponsor a community-wide dinner to marshall the collective strength of more than 30 congregations in support of the campaign. This first annual event will take place Tuesday, March 29th, 6:30 p.m., at Shaarei Tefillah Congregation.

Samuel J. Sable, former chairman of the U. J. A. campaign and a past president of Shaarei Shomayim Congregation, has accepted the post of dinner chairman. In urging maximum attendance and commitment, Mr. Sable declared, "As Orthodox Jews we have a primary concern for the wellbeing of our Jewish educational institutions. Since these and other vital services of the United Jewish Welfare Fund are faced now with the threat of curtailment because of insufficient funds, it is incumbent upon each of us to lend maximum support to the urgent needs of the 1966 U. J. A. campaign."

Rabbi S. M. Zambrowsky, national chairman of the Mizrachi Movement in Canada, will be the featured speaker.

Morris B. Kaufman, chairman of the 1966 United Jewish Appeal, will deliver a special report outlining the United Jewish Welfare Fund's extensive support of Jewish education in addition to its far-flung programs on behalf of local, national and overseas Jewry.

Calling for maximum support of the U.J.A. from every member of the Orthodox community, Rabbi Bernard Rosensweig, spiritual leader of Shaarei Tefillah Congregation, said, "It is a fundamental of Judaism that every Jew is responsible for the life and welfare of every other Jew. **Tzedakah** is not to be understood merely as an act of charity; it is an obligation which stems from the Jewish sense of righteousness.

"By what right," Rabbi Rosensweig asked, 'does any Jew in the community refrain from making his commitment to the perpetuation of Jewish life through a proper contribution to the United Jewish Appeal? How can any Jew for whom Jewish survival is essential permit himself the kind of monetary negligence which now has exposed our community institutions to a terrifying crisis?

"Today all our educational institutions, without which Jewish life is inconceivable, are in real jeopardy. So too are our basic commitments to Israel.

"What would happen to our community if our educational institutions were forced to close their doors? Can we dare assume the responsibility of not permitting our oppressed brethren to gain a new life with freedom and security as Jews in Israel or here in Canada?

"Our responsibility is clear. We must guarantee the most successful U.J.A. campaign in Toronto's history thereby insuring the future of those institutions which perpetuate a viable Jewish life."

Further endorsement was forthcoming from Rabbi N. L. Rabinovitch of Clanton Park Synagogue who stated:

"Generosity is one of the distinguishing marks of a Jew. Anyone who claims to be a Jew automatically accepts the duty to give charity. Not only is this obligation to give an individual one, but the community as a whole is charged with the responsibility of setting up a central agency to administer charity.

"The United Jewish Welfare Fund is the community instrument for tzedakah in our city. It shoulders the major burdens of care for the needy and of the education of our children both here and abroad.

"It is, therefore, a primary responsibility of every Torah-true Jew to support the Welfare Fund by giving generously. The dinner, which will mobilize every synagogue member in this great cause, deserves our unstinting support."

Congregations participating in the March 29th dinner include:

Agudath Israel; Agudath Israel Anshei Sfard; Ahavas Achim; Anshei Apt; Anshei Drilitz, Anshei Lubavitch; Anshei Minsk, Anshei Shidlow; Anshei Slipia; Anshei Stashov; Beth Jacob; Beth Lida; Chevre Shas; Clanton Park; First Naraywer; Kiever; Machzikei B'nai Israel; Shaarei Emunah; Shaarei Shomayim; Shaarei Tefillah; Shomrei Shabos; Tifereth Joseph; Torah V'avodah; Torath Emeth (Viewmount); Torath Emeth (Burnside); Yavne Zion; Yeshiva Torah Chaim.

RAPHEAL IN MONTREAL

The Hon. Yitzhaq Raphael, one of the world leaders of Religious Zionism, publisher, scholar and outstanding member of Israel's parliament, will pay a one day visit to Montreal on Tuesday, March 22nd.

Mr. Raphael, who is considered one of Israel's top experts on international affairs, will address a mass meeting at Khal Jeshurun Hadrat Kodesh auditorium, Bourette St. The same day a national, all-Canadian executive meeting of Mizrachi Hapoel Hamizrachi will take place in Montreal with the participation of Mr. Raphael.

ISRAEL CURTAILS LUXURY

HAIFA (JCNS) — The new budget presented to the Knesset by the Finance Minister, Mr. Pinhas Sapir, shows that Israel is entering a period of "seven lean years" and that drastic economies will have to be applied in the public as well as the private spending habits of the country. It looks as if Haifa, which assured the electoral victory of the Alignment with its massive vote for Mapai, has been chosen as the "avant-garde" to show the way the Government would like Israel's economy to look during the next few years of thrift. It is believed that an understanding between finance Minister Sapir and Haifa's Mayor, Abba Hushy, to apply the ne wprogramme in Haifa first, has been reached.

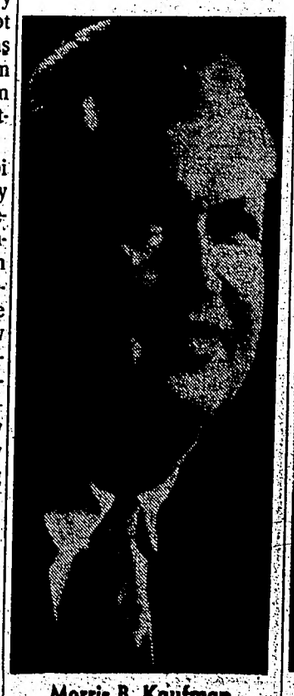
A return to the "healthy atmosphere of the past" will be encouraged, as, for example, dressing in khaki-coloured cotton trousers for men, and the discarding of the necktie. Mass attendance at, and spending on, entertainment "of doubtful value" will be discouraged.

Whether the system will work in Haifa and — much more — whether it will work on a national scale, will be seen in the next few months.

PLOTZK MONUMENT RENOVATED

LONDON (JCNS) — In answer to an appeal from the Jewish community the Polish authorities have agreed to allocate 700,000 zlotys (about $ 180,000) to renovate the monument to the victims of Nazism in the Jewish cemetery in Plotsk. It is one of the oldest in Poland. The Social and Cultural Union of Polish Jews in Warsaw has initiated the work with a donation of $25,000

TO LEAD EMERGENCY AID DRIVE



Morris B. Kaufman
Campaign Chairman,
1966 United Jewish Appeal

Samuel J. Sable
Dinner Chairman of
Orthodox Congregations

Kurt Rothschild
Chairman, Orthodox
Congregations Committee

toronto synagogues

CONCLUDE STUDY

● Shomrai Shaboth Congregation will celebrate the conclusion of the study of the first section of the Mishna known as Zraim on Saturday, March 12th.

● A sium devoted to the memory of the martyrs of Zlotzov, memorial of which will be observed next week, will be held Saturday, March 12th, at 5:00 p.m. in the synagogue. A sholosh Seudah will be provided by Mrs. E. Marder and family.

● Commencing Saturday, March 12th, and the following Sabbaths prior to Passover, Rabbi Felder will deliver a shiur on the Laws of Pesach.

● Dr. S. Federbush will be guest of the congregation this weekend, March 11-12.

● A U.J.A. dinner will be held at Shaarei Tefillah on Thursday, March 17th.

● Congratulations were extended to Rabbi and Mrs. G. Felder upon their son's being ordained as rabbi in Israel by rabbis which included Rabbis Y. Unterman and Isaac Nisim.

ONEG SHABBAT

Adath Israel Oneg Shabbat-Bat Mitzvah ceremony, sponsored by Brotherhood, will be held this evening, Friday, March 11th, 8:00 p.m. Mr. Sol Wainberg is chairman. A dramatic reading of Torah Portion has been arranged by Rabbi Erwin Schild, directed by Cantor Murray Nixon. Participating in the B'not Mitzvah ceremony will be: Gayle, daughter of Mr. and Mrs. Murray Blustein; Janis, daughter of Mr. and Mrs. Harry Bregman; Barbara, daughter of Mr. and Mrs. Albert Cole; Judith, daughter of Mr. and Mrs. Samuel Fromstein; Brenda, daughter of Mr. and Mrs. Leonard Godfrey; Esta, daughter of Mr. and Mrs. Murray Kirsh; Ruth, daughter of Mr. and Mrs. Alfred Kohl; Patricia, daughter of Mr. and Mrs. Robert Kossman; Linda, daughter of Mr. and Mrs. Martin Markus; Rochelle, daughter of Mr. and Mrs. Alex Meister; Debbie, daughter of Mr. and Mrs. Bernard Nightingale; Judith, daughter of Mr. and Mrs. Maury Pottins; Gail, daughter of Mr. and Mrs. Sidney Starkman; Ellie, daughter of Mr. and Mrs. Morris Steinberg; Debra, daughter of Mr. and Mrs. Albert Waisglass; Sharon, daughter of Mr. and Mrs. Theodore Zubata.

SESSION

● The second session of The Psalms was conducted by Rabbi Erwin Schild of Adath Israel on Thursday evening, March 10th.

● U.S.Y. will hold a carnival coming Saturday, March 12th, 7:30 p.m.

● Brotherhood of Adath Israel will have a breakfast meeting Sunday, March 13th, 10:00 a.m. Rabbi Erwin Schild will speak on: Challenge of the Brotherhood.

● Seniors Club will meet on Tuesday, March 15th, 1:30 p.m.

HONORED

● Theodore Bloom, ritual director of B'nai Israel Beth David Congregation, recently was honored with a farewell party at the home of Mr. and Mrs. Sol Budd. Among those present were Rabbi Albert Pappenheim, spiritual leader of BIBD, Mr. and Mrs. B. Weinstein, Mrs. Bloom. Mr. and Mrs. H. Cohen were co-hosts.

Funds were donated to help furnish the classrooms of the Hebrew School, a project which is part of the Congregation's golden jubilee celebration. A special religious convocation will be held Sunday afternoon, March 13th, when the Katzman and Warsh families donate a Torah dedicated and presented to the youth of the Congregation.

● At a recent Tefillin Club service at BIBD, those whose attendance was excellent were honored and received gifts. With near perfect attendance were Laurie Savlov, Cliff Karman, Jeffrey Pilch, Allan Haniford, Jacob Orbach, who received books on Jewish history, Talmud. Those who held good attendance were Julian Zuckerbort, Diane Marks, Nancy Gertzbein, Ed Noy, Stephen Freedman, Marty Shulman, Phil Borshowitch. They received embroidered kippot.

COURSE EXTENSION

Keren Hatarbut announces it plans to extend its current winter course to May 17th. Also last year's summer course will be repeated during the month of July.

RECEIVING PLAQUE OF MERIT. — Bert Godfrey at Miami's Fountainbleau surrounded by D. Lou Harris (on right), Rabbi Rosenberg and Mrs. Godfrey.

Toronto's Bert Godfrey Honored In Miami

MIAMI BEACH, Florida. (Special). — Toronto's Bert Godfrey received recognition from Canadian Jewry for his leadership of Toronto Israel Bond campaigns of 1964 and 1965, at a Testimonial Dinner in his honour held here recently.

Dr. Stuart S. Rosenberg, Rabbi of Bert Godfrey's own Beth Tzedec Synagogue, who flew in for this extraordinary occasion, paid a moving and eloquent tribute to Mr. Godfrey's service in the development of Jewish communal life in Toronto. Toastmaster of the dinner was D. Lou Harris, Chairman of the Israel Bond Organization of Canada. Greetings were extended by Mrs. Harold Fanaberia, National Chairman of the Women's Division. Mrs. Mendel Israelson, Chairman of the Women's Division of the State of Isreal Bond Organization of Toronto, expressed appreciation for Mr. Godfrey's close cooperation and wise guidance throughout every phase of Israel Bond activity in Toronto.

Mrs. Morris Zweig, National Vice-Chairman of the Women's Division of the State of Israel Bond Organization of Canada, congratulated Mr. Godfrey on his recent appointment to the Chairmanship of the Board of Governors in Toronto. In her capacity of Honorary Chairman of the Board, she expressed her confidence that Mr. Godfrey would continue to exert a beneficial influence upon the proceedings of the Israel Bond Organization. Mrs. Zweig presented Mrs. Bert Godfrey with a bouquet as a token of appreciation for her loyal support of all her husband's undertakings.

Mr. Godfrey was presented with a plaque by Rabbi Rosenberg as a tangible token of esteem from the Jewish community of Canada. Expressing his profound gratitude for the honour bestowed upon him, Mr. Godfrey reiterated his determination to continue to support Israel during the coming year of "Hai" — the eighteenth anniversary of the establishment of the Jewish homeland.

WHY ABIE FAILED?

Tel Aviv (JCNS) — Israel's self-appointed "peacemaker", Abie Nathan, last Wednesday returned to Herzlia airport, 33 hours after his departure to Egypt on his most thoroughly unauthorised mission. Although, he told waiting admirers, he had been unsuccessful in seeing President Nasser, which had been the original object of his mission, he believed that "his trip had not been in vain".

Nathan told press representatives that Egyptian officials had received him in a friendly and courteous manner.

After landing at Port Said he had been escorted to the control tower, given tea and later a bed. Nathan said he had been taken to the Governor of Port Said, who allegedly told him be believed in Nathan's good intentions, but that nothing could be done before the Government of Israel consented to take back the Arab refugees and to return their property. Nathan told the Governor that he was not representing the Israel Government but merely citizens who had signed his peace petition.

According to Nathan, the Governor instructed the airport to refuel the plane and to send him back to Israel immediately. However, since one of the Egyptian mechanics tore a hole in the wing fabric, the return flight was delayed until the next day, by which time it had been repaired.

FLIGHT INVOLVED VIOLATIONS

Nathan's exploit put the Israeli police into an awkward position Since his flight to Egypt involved violations of several laws, the police were compelled to make the unpopular move of arresting him on his return.

This they did at the risk of rioting by his sympathisers, but they released him on bail after a few minutes.

His quixotic action had caught the imagination of wide segments of the Israeli population. Although many viewed it as an example of misplaced courage, stemming from political naivetè, it is believed that it has demonstrated the popularity here of the idea of seeking peace with the Arabs. Government quarters of course stress that Nathan had not been charged with any official mission. On the contrary, he undertook the flight to Egypt against the wishes of the Governmen, since political quarters here are entirely sceptical of the proposition that such a trip could play any useful part in helping forward peace moves.

HEBREW SCHOOLS STUDENTS GRADUATE

Five evening schools within the system of the Associated Hebrew Schools of Toronto will observe annual graduation exercises on Sunday evening, March 13th, 7:30 p.m., at 3630 Bathurst Street. Participating are. Shaarei Shomayim Talmud Torah; North Bathurst Talmud Torah; Beth Emeth-Bais Yehuda Talmud Torah; Beth Sholom Mildred Arnoff Memorial School; Central Evening High School.

Fifty-nine students who have completed a six-year ccurse of Hebrew studies based on a program of ten hours' instruction per week will receive diplomas. A large proportion are continuing their Hebrew studies in the Central Evening High School. An additional five students who have spent three years more of study in the Evening High School will receive recognition.

Awards for general proficiency and good attitude will be distributed to deserving students.

Victor W. Sefton, chairman of the Talmud Torah Department of Associated, will preside. Participating in the program will be: Harold L. Dessen, chairman of the Board of Education, in the absence of the president, Joseph Levine; J. Barney Goldhar, chairman of scholarships and awards; Alexander Brown, associate director, Bureau of Jewish Education; Cantor Zvee Aroni, Beth Emeth-Bais Yehuda Congregation; Rabbi Zeev Gordon, principal, Shaarei Shomayim Talmud Torah; D. Taube, principal, North Bathurst Talmud Torah and Central Evening High School; Samuel Frankel, principal, Beth Emeth-Bais Yehuda Talmud Torah; Azriel Karney, principal, Beth Sholom Mildred Arnoff Memorial School.

Hebrew valedictorian will be Gary Feldman; English, Sonia Halpert. There will be a group recitation with choral accompaniment under direction of Zofia Danieli.

Graduates are Howard Barth, Ronny Borenstein, Gail Borison, Irving Bratt, Steven Bubis, Doris Crystal, Sammy Davis, Alan David Direnfeld, Heather Ellison, Bernice Fass, Fred Feldman, Gary Feldman, Carolyn Fineberg, Stephen Finkelman, Bernie Fishbain, Alan Franklin, Seymour Frydrych, Reevan Garber, Howard Goldfinger, Mitchell Goldlist, Kenny Golish, Allen Grener, Michael Grossman, Corinne Gula, Steven Elliott Heller, Sonia Halpert, Shelly Harris, Sherri Isenberg, Jeffrey Jacobs, Marvin Katz, Ely Ketter, Shelly Koral, Mark Koreen, Terry Lazarus, Ernest Linzon, David Lipson, Arlen Michaels, Barry Novak, Gerald Reitig, Carol Ross, David Rubenstein, Adam Schneid, Gershon Schwartz, Mitchell Seifer, Neil Shapiro, Sammy Shedletzky, Norman Shore, Marcia Silverman, Alan Stein, Arnold Stone, Allan Strauss, Avrum Sussman, Leslie Tenenbaum, Herbert Tuvel, Murray Ulrich, Ellen Waisglass, Bobby Weinper, Susan Winbaum, Gerry Wise. Central Evening High: Howard Livinoff, Lionel Moses, Warren Rubenstein, Fraidel Starkman, Rachel Stupak.

Reception will follow.

HAIFA TECHNION FACES SERIOUS FINANCIAL CRISIS

HAIFA (JCNS) — Protesting that it was impossible to continue operating the Haifa Technion on the present "shoe-string" basis, Mr. Alexander Goldberg, the president, and the members of the board of management tendered their resignations last week.

Later Mr. Goldberg met Mr. Levi Eshkol, the Israel Prime Minister.

Mr. Goldberg said that the Technion was so short of funds that he was constantly looking round for money to prevent its closure, and this could not continue. Finances covered only a few weeks' operations.

Mr. Goldberg said the situation affected the payment of staff, the purchase of essential equipment for teaching and research and the standard of studies and research.

This is considered to be the Technion's worst financial crisis.

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(CONCLUSION OF STUDY)
OF MISHNA SEDER ZRAIM
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● The Syium will be devoted to the memory of the Martyrs of Zloczow, whose Yahrzeit will be observed during the following week
● RABBI G. FELDER will deliver the Hadran
A special SEUDA SHLISHIT will be served by Mrs. E. Marder and family.
C. FRILECK, President

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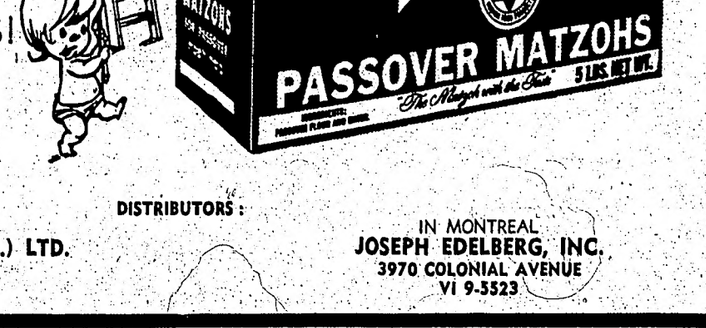

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READERS EXPRESS OPINION ON CURRENT TOPICS

ANNE FRANK PUZZLE

Dear Editor:

The front page of The Canadian Jewish News, dated January 28th, carried the news: Holland Explains Anne Frank Puzzle.

The article claims Dr. Hans Rauter as the highest police official in Nazi occupied Holland. It is correct. However, the statement "Rauter was tried, sentenced to death and executed in Holland after the war," is historically untrue.

Dr. Rauter was shot to death by the Dutch underground in the evening of March 6, 1945, when driving through the village of Woeste Hoeve, near Arnheim, Holland. His car was stopped by Dutch underground in S.S. uniform armed with submachine guns. They opened fire when two armed officers in Rauter's car drew their guns. As a result, Rauter was shot twice through his right lung, once through the jaw, once through his left leg. The other three occupants (two officers, the driver) were killed immediately. Rauter, heavily wounded, played dead. He was transported to hospital where he died shortly after. The Dutch underground fired 234 bullets; Rauter's Mercedes Benz looked like a sieve.

In early morning of March 8, 1945, 117 Dutch political prisoners were transported to the section of the highway where the attack had taken place, murdered by S.S.; the bodies were left along the highway. That same day, another thousand political prisoners in other parts of Holland were murdered to make up for the loss of Rauter.

This entire case is amazing as, at that moment, the Dutch underground did not realize Rauter was in that car; it was not an organized plot. The underground needed a car and German army cars with papers were in great demand. Standard method to get such a car was followed — imitation of Streifendienst control.

Ottawa 14, Ontario

J. Van Weerden

THE EVIL OF PROSPERITY

Dear Editor:

What's wrong with us? We never had it so good. Many of us either were born with silver spoons in our mouths or prospered later. Some barely make ends meet but no one goes hungry or is in fear of government, gestapo or terrorists as elsewhere before and now.

We are the most prosperous Jews in history yet we do not live meaningful Jewish lives. There are many organizations and elegant synagogues but many of us stand apart and take no part in Jewish life. We may claim we are proud to be Jews yet we live no differently from non-Jews. Thus our children see no value in Judaism; at university they discover it is obsolete.

Our children are neither proud nor ashamed to be Jews. They don't care, they are indifferent. The result: increasing assimilation and intermarriage, already an alarming fifty-percent in Washington, D.C., and rising. Well may we talk of "vanishing American Jews"!

We were known as the People of the Book because of the Bible. The world took our Bible and still pays it lip service; but the Torah was our guide through life's pitfalls. We studied our religious books; our people made remarkable contributions to civilization. Our decay is revealed in the number of Jewish homes without such books, many without even a Bible. It is amazing, the number of "loyal Jews" who never have read the Bible even once.

Like learning, Jewish charity is a cornerstone of Judaism. The Toronto community has been compared with others of similar size and found wanting. It was understood the United Jewish Appeal and educational institutions were well supported yet it is harder each year for the Appeal to reach essential objectives. Some give and feel their duty done for a year; others give handsomely but most give too little. So many live so well and do so little.

No wonder there also is such an unhealthy attitude towards Jewish education. Thanks to the devotion of a few, we have some magnificent Jewish schools but they practically are bankrupt from lack of funds and teachers are unpaid for months. Thus do we show our lack of respect for Torah learning.

Once we looked up to our teachers and scholars; we worked to support them properly. Today it is fair and logical that the government pay for the secular part of our educational system. It is illogical for our growing schools to depend on double taxation of parents by making them pay again for secular studies because they want their children to have them combined with religious and moral instruction. It is shameful that an excellent parochial school system should depend entirely on voluntary contributions alone. The general school system would be a shambles in such a predicament.

Our means of survival are two-fold: we must do more for Jewish education, to see it has the necessary funds; we should remove the shocking reproach that Toronto Jews fall short in giving adequately toward the upkeep of local and overseas needs.

Let us give generously to the United Jewish Appeal and to our educational institutions. Then can we glory in our fabulous Jewish heritage.

Willowdale, Ontario

Charles Anthony

DISLIKES CJN STAND ON ZIONISM

Dear Editor:

As a reader who has, up to this point, respected and admired generally the forthright and well phrased editorial presentation in The Canadian Jewish News, I am dismayed by the vituperative remarks directed against Zionists under the heading, Vestige of Ghetto Mentality, which appeared in the February 25th issue.

It particularly is disturbing to note that the zeal to strike out at what is referred to as "Zionist busibodies" has so blurred one's judgment that one could defend and even extol the most recent of Reuben Slonim's slanted tirades in the Toronto Telegram.

I am a Zionist; a Zionist because I feel impelled to devote every effort toward ensuring the continuity of the Jews as One People, who, while they may dwell in many countries, still live in One Land; who, while they may speak many languages, still identify with One Tongue; who, while they may hold varying ideas and opinions, still speak with One Voice.

As a Zionist, I am deeply concerned when any force, whether internal or external, that opposes and threatens this concept of Oneness, and as a Zionist I accept the responsibility of challenging any such agent.

I cannot help but believe that The Canadian Jewish News shares this sense of concern and responsibility.

We Jews have come a long way together from the ghettos of the Golah to the ingathering in Israel. We have gone through too much together to allow dissension among us to become division between us. We must have faith in one another and use our energies to unify rather than enervate us.

We are our brothers' keepers, and a heightened awareness of our responsibility for and to each other will serve the best interests of all of us.

Toronto

Mrs. M. (Helen) Smolack

NOTE: The editors are publishing these criticisms against The Canadian Jewish News. However, any aspersions against the Telegram were omitted; they should be directed expressly to the editorial department of that newspaper.

TRANSFER AGREEMENT

Dear Editor:

Because of the discussion in the Jewish community on the role of the new Germany, especially among the Histadrut fraternal organizations in Toronto, I feel it pertinent to point out that there must be a difference in attitude on this subject between Montreal and Toronto. As I remember, the Montreal headquarters already once took exception to some political agitation emanating from their Toronto branch.

I don't know whether you read Yiddish. Nevertheless I should like to call to your attention a point of view on a very unpopular position in the official publication of the Labor Zionist Movement of Canada, Dos Vort, in its February, 1966, issue.

Reviewing the case of the West German Embassy Councillor in Tel Aviv, Dr. Toerek, who was accused by the Red Hungarian regime in having been a member of a Nazi organization, Dos Vort makes the following points:

● Some MPs representing different political parties in the Knesset have made an effort to discredit the government because of the presence of Toerek in Israel. It is natural that the Communists should exploit such an incident.

● We don't know whom the Hungarian government wanted to discredit, whether its arrows were aimed against the government of Bonn or the government of Jerusalem, or maybe against both. Yet they refused the demand by Israel to have a representative check the documents allegedly in possession of Budapest.

● What do these circles want? Do they demand that in a democracy in Israel its government should decide to condemn a man (even if the most serious accusations are made against him) only on the basis of one-sided suspicion?

This shows that while the Histadrut headquarters in Montreal is backing the Histadrut leadership and the government in Israel, some agitators here are trying to confuse issues. Thus I believe, in interest of fairness to the Histadrut which has taken a positive position regarding the new Germany, these points should be made clear.

Toronto

J. Waldman

WHAT'S SO GREAT ABOUT THE CHRONICLE?

Dear Editor:

As a former resident of England, I protest against the publicity ill-deserved, that you so prominently are allotting to the London Jewish Chronicle in your editorial of March 4th.

When I lived in England, I also believed that the London Jewish Chronicle was the "world's most important Jewish newspaper." Since I settled in Canada and read their reports from Toronto, I can only say that the London Jewish Chronicle is a receptacle for the cheapest publicity of the local Establishment.

I remember that the London Jewish Chronicle did not report the most impressive manifestation against Nazism which was held last summer on the steps of Canada's Parliament in Ottawa. Where else in the world have we beheld the moving spectacle of the Prime Minister and Cabinet ministers speaking from the steps of Parliament to former concentration camp inmates against Nazism? And where else in such surroundings was kaddish recited for our martyrs.

I too participated in this demonstration and I expected to find some coverage of it in the London Jewish Chronicle.

The same absolute silence followed the protests in Parliament against the matza ban in Russia, the only Parliament in the world where such strong words were heard against the curtailment of religious freedom in Soviet Union. All the Jewish Chronicle correspondent had to do was quote The Canadian Jewish News.

I checked into this situation and discovered, to my amazement, that the London Jewish Chronicle employs here a man who is a paid publicity agent of one of the organizations of the Establishment and not a professional and independent reporter. Thus I cannot become as enthusiastic as you about the London Jewish Chronicle.

Montreal

I. Kornbluth

SHE LIKES THE "NEWS"

Dear Editor:

I should like to say how much I admire the format and content of The Canadian Jewish News, and the direction it seems to be taking. The editors seem to possess an intuitive feeling as to *how to serve the needs of the* readers. Personally I look forward to the newspaper's weekly arrival. There is an awareness of the soul-searching in the Judaism-orientated thinking of today.

Many of my friends and acquaintances find themselves in a quandry: what is Judaism? Who can answer these questions?

Is it the rabbi officiating in his black robes? Is it the big edifice of a synagogue or a temple, with expensive seats, expensive membership, expensive celebrations?

Where does one go if one doesn't fit into a defiant Reform (Protestant) group nor into the self-satisfied entrenched Orthodox group? How do the traditional reconcile the many mixed marriages in the Torah (and these remained foremost Jewish personalities) with the Orthodox holier-than-thou attitudes regarding mixed marriages?

Is survival the only objective of following the precepts of our Torah and Talmud? If Jews are to survive as a group or as individuals, is it not God's will? Then from where do the religious get their franchise — this way and no other!

Since agnostics went to perdition with the traditionals, it seems there is a lesson to be learned here. Survival of Judaism does not seem to be contingent on quantity but on quality — for those who loved Torah were able to pass it on to the next generations.

Is it for survival that we want our way of life? I have a faint recollection that our way of life was a light for living for all nations: "From Zion will come forth the Torah."

Perhaps the answers can be found in the lecture; I feel that only the few can benefit from that. For the most of us — the newspaper is the answer.

Ottawa, Ontario

Mrs. S. Sharkey
(housewife)

UNDERGROUND AGITATION

Dear Editor:

I am disturbed somewhat by a sort of underground agitation by extreme leftists in organizations in Toronto that are supporting the Histadrut drive. I refer to the recent public debate about the Histadrut and its position vis-a-vis the new Germany. I must say that I am not satisfied completely with your answer to reader Y. Ben Gavriel of Montreal (The Canadian Jewish News, March 4th).

As an old adherent of the Histadrut policies and a believer in the Zionist Socialist movement, I must say that you have omitted an important historic fact: the position of the General Confederation of Labor in Israel on the German issue goes back to the year 1933. I also must add that the Histadrut under the leadership of Ben Gurion negotiated the famous Transfer Deal with Nazi authorities at that time and, thanks to this agreement, many Jewish possessions were saved. Already at that time, the Revisionists attacked the Histadrut for the Transfer Deal because the Germans paid in kind and not in cash. Thus those in Palestine who had received payment for their possessions left in Germany were forced to become agents of German industries. The Revisionists, now Herut, then claimed that the Histadrut thus had opened the Middle East for German merchandise at a time when world Jewry was boycotting Nazi Germany; they broke the boycott.

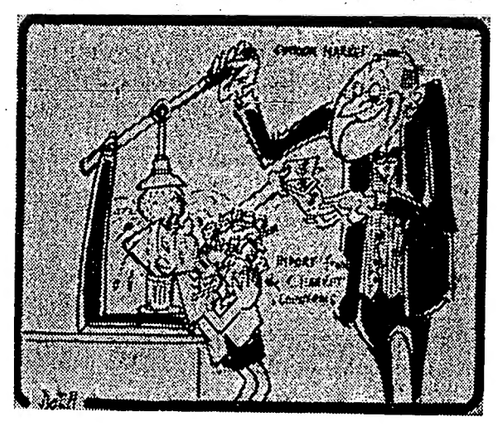
As I am one of those whose fortune was saved, thanks to the Transfer Deal, I believe it is only fitting to stress this historical merit of Ben Gurion when he was in power in the World Zionist Organization. It is true that the General Zionists supported the Transfer Deal but the credit for its achievement belongs to the Labor Zionists.

Toronto, Ontario.

Leopold Neumann

MURAL IN MOSAIC. — An illustration of the type of mosaic murals on display this month of March at Toronto's Jewish Public Library, courtesy of Mrs. Sidney Borins. Mrs. Rose Dolgoff and Julius Marcus are chairmen of the Planning and Programing Committee of the Library; Morley J. Pape is president; Dr. I. Frankel ,executive director.

A VERY ABNORMAL SITUATION



How the European Common Market squeezes the orange juice out of Israel.

Maariv, Jerusalem Post

May we suggest a
Save-for-the-Little-Things-
you-might-otherwise-never-buy Account?

CANADIAN IMPERIAL BANK OF COMMERCE

HUMAN RELATIONS

Mother of the Groom

DR. ROSE N. FRANZBLAU

QUESTION: My son recently got engaged to a lovely girl.

As soon as the children got engaged they asked for a party for their friends. I consented. The girl's mother offered to help, but managed to come only as a guest. The party, incidentally, was for 50 people.

I invited them to my home for the first get acquainted dinner, and several times since. We haven't been invited there yet, although she says she plans to.

She keeps saying she knows her duties as a bride's mother, having made an engagement party and a lovely wedding for her older daughter. My son feels that he will have parties, only if we make them. He sees nothing being done by the girl's family.

We offered to make a party for our friends, neighbors and relatives. She kept telling her daughter she wouldn't attend. The kids wouldn't come without her. So I called and promised to invite her friends and family. Then I realized I had been taken. So I told her she would have to pay for her own guests. She finally agreed.

My husband says he will handle any future problems, and I am to keep out of it.

I come from a warm, giving family, where parties are made without ever figuring whose turn it is. These people don't.

ANSWER: No matter how close a group of relatives or friends may be, any person who is a continuous giver without receiving a fair measure in return begins to feel treated unfairly. While supposedly not keeping any records, it is inevitable that, consciously or unconsciously, some kind of accounting is always kept. It is only brought out into the open when it appears that the imbalance will continue endlessly.

Perhaps by your behaviour until now you wanted to establish the image of the warm, united and giving family your future daughter-in-law was marrying into. Perhaps, too, you wanted to set an example for the girl's parents to follow. But that the mother of the bride-to-be keeps telling you that she knows her duties as a bride's mother strongly suggests that you have perhaps made her feel that she does not, and that you have strong doubts about her intentions.

True, the children asked you to give the first party for their friends. But after that, you might have waited before offering to give another one.

* * *

Anything your son finds objectionable on the part of his future in-laws he should discuss with his fiancee, and then the two of them could talk it out with her parents. Siding with the girl's mother on one issue and then complaining about her on another is really pitting the two mothers against each other. Then he can get what he wants from both of them.

By letting your husband take over and make the decisions for all family affairs you are really getting out of your son's intimate life. Seeing his father in the driver's seat, will prepare your son to operate effectively as the head of his own household and man in his own family.

Painstakingly copied, illustrated and designed by the artist, with translation, introduction and notes by the distinguished Oxford scholar, Cecil Roth.

Rarely — perhaps once in a generation — is a book published that blends the beauty and significance of a great religious document with the talents of a world-renowned artist. Such a book is Ben Shahn's *Haggadah* — a volume described by connoisseurs as perhaps the most tiful book ever designed and illustrated by a North-American artist.

A labor of devotion and love spanning thirty years, Ben Shahn's *Haggadah* is comparable only to the richly gilded manuscripts of the Middle Ages, and is now available — for a limited time only — at a special pre-Passover price.

Superb illustrations, outstanding printing

Shahn's *Haggadah* is a continuous delight to the eye. The nucleus of this 158-page volume is the "Recital," twelve pages with the Hebrew text handlettered by the artist and richly illuminated with paintings reproduced in seven-color lithography. The full text of the service is printed in both Hebrew and English, with titles drawn in color by the artist. Mr. Shahn has also created a strikingly lovely watercolor frontispiece and ten beautiful pen-and-ink illustrations for the closing hymn, "An Only Kid."

The volume has been sumptuously printed by the Trianon Press of Paris. The color plates have been produced under Ben Shahn's direct supervision and are virtually indistinguishable from the artist's originals. A beautiful cloth binding with gold silk-screen impressions front and back, after an original Shahn design, and specially made paper have been used to make this one of the most remarkable examples of the book maker's art ever created.

A splendid gift, a treasure for every home —

at a remarkably low price

Ben Shahn's *Haggadah* is a book that will be enjoyed by art lovers and students for many years. Certainly every family that will celebrate Passover will want to have at least one copy at hand before and after the holiday. There are few books available that will make better Passover, Bar Mitzvah, Bas Mitzvah, or graduation gifts.
The special pre-Passover price for this unique work of art is only $17.50. After Passover, the Shahn *Haggadah* will be available only at its regular $20.00 price.

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THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

MAIN EDITORIAL AND BUSINESS OFFICES:
1218 Eglinton Ave. W., Toronto (10), Ont. Telephone: RU. 9-1895

M. J. NURENBERGER Editor & Publisher
DOROTHY C. NURENBERGER Associate Editor

VOL. VII: NO. 10 (324)

Subscriptions: $5.00 per year, $12 — 3 years; U.S.A.: $7.50 per year, $18.00 — 3 years; All other countries: $10 per year, $24 — 3 years.

Authorized As Second Class Mail, Post Office Department, Ottawa and for payment of postage in cash

CANADA'S LEADING JEWISH NEWSPAPER IN ENGLISH

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KHRUSHTCHEVISM PREVAILS

PASSOVER IN MOSCOW

As we approach the Passover festival, the celebration of Exodus and the first liberation movement recorded in history, we, the Jews of the West, have a duty to pause for a moment and ponder upon the fate of our brethren in the Soviet Union. We stress the country: the Union of the Soviet Socialist Republics. For the situation discussed here is relevant to the Jews in Russia — and the Jews in Russia only — not those in any other country behind the Iron Curtain.

While we are satisfied to note that in Poland, Czechoslovakia, Hungary, Roumania and Bulgaria the Jewish communities will enjoy whatever religious freedom can be secured under the circumstances, in the Soviet Union the Thaw is not yet visible in the Jewish sphere.

The statement by Moscow's chief rabbi, Yehuda Leib Levin — that "every Jew who brings flour to the synagogue can have his matzot baked there" — is certainly less than a satisfactory arrangement.

We are happy to note that some matzot will be baked on synagogue premises, according to the assurance of the Chief Rabbi. But when one contemplates the situation in Moscow, with at least half-a-million Jews unable to buy matza in a bakery or store as in pre-Khrushchev days, one easily can detect the plight of Russian Jews.

How many of Moscow's 500,000 Jews or more and how many among the large concentrated communities in Kiev, Kharkov, Odessa and Minsk will dare register, in an atheistic society, for baking matzot in the synagogue office so that their names are recorded as believers? And how many in large Russian cities can afford the time and effort to go out and obtain the flour, then endure all other formalities in order to have unleavened bread for Passover?

Thus it is understandable why a leading Left-wing philosopher and true friend of the Soviet Union told the Union of Jewish Students in Europe to speak up on behalf of Russian Jewry.

One cannot help falling under the spell of sincerity and genuine concern emanating from these words of philosopher Russell, expressed in that message:

"Discrimination against Jews in the USSR, like the persecution of dissident intellectuals... seriously hinders the efforts of all those working for international coexistence.

"The situation of Jews in the Soviet Union is one of those tragic anomalies that exercizes the concern of those who are steadfastedly opposed to the cold war".

Russell continues to stress the irony of the situation wherein the survivors of a people, almost destroyed by the Nazis, should face a problem of national survival in the Soviet Union.

Yet despite all propaganda by the Jewish Communists and their fellow-travelers, the stark, naked fact remains: the ban on matza sale in Soviet stores and bakeries instituted by Khrushchev is still in effect under a regime which demoted Khrushchev. Those who defend the Soviet persecution of the Jewish religion blind the eyes of the people with a Soviet Yiddish magazine which, according to them, is a positive factor. At the same time, its editor agitates for the closing of all synagogues in Russia.

The Jewish community in Russia, as elsewhere outside Israel, is essentially and primarily a community of faith. The survival of the Jewish community in the Soviet Union as a distinct entity is dependent not upon the publication of a Yiddish literary magazine, a Yiddish translation of Communist ideological propaganda garbed in literary camouflage, but in the existence of the synagogue and upon the freedom of the Jew to exercise his native born right to serve God according to his conscience.

Only in the Spain of the Inquisition Jews have had to endure such oppression during Passover as the one exposed to in a Socialist country. Still no protests are heard here in Canada where Jewish organizations are busy with all kinds of "problems" irrelevant to the Jewish destiny of this day.

Russian Jewry, this glorious community of men and women who so often have demonstrated both their patriotism to their own homeland and their attachment to Jewish values, deserves more attention on the part of a free Jewish community such as ours in Canada than it receives from some in the Establishment.

Why the silence? How can we sit down to the seder and sing of freedom and liberation when we know that three-million Jews in Russia will fill their cup of redemption with tears?

South of the border in the United States, the American Jewish Conference on Soviet Jewry, which represents twenty-four national organizations, has asked Jews to incorporate a "fourth matza" into the seder ritual and to recall during the recital of the Hagada the plight of our Russian brethren.

The statement published by this conference declares, i.e.

"Conceive of Passover without matzo, without that visible reminder of our flight from slavery. Think of Soviet Jews: they cannot learn of their Jewish past and hand it down to their children. They cannot learn the languages of their fathers and hand them down to their children. They cannot teach their children to be their teachers, their rabbis. They can only sit in silence and become invisible.

"We shall be their voice, and our voices shall be joined by thousands of men of conscience aroused by the injustices imposed on Soviet Jews. Then shall they know that they have not been forgotten and they that sit in darkness shall yet see a great light."

We hope that at this last moment Canadian Jewry will raise its voice and not "stand by idle by the blood of our brethren." It is inconceivable that we should rejoice on Passover without at least having demonstrated our contempt for such practises in a country with which we have no quarrel per se, with which we wish peace but whose unheard of treatment of the oldest monotheistic religion no free man can condone.

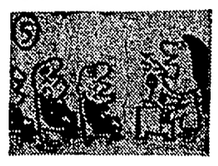
Biography of an average Israeli girl as seen by a North American

Age 10 — Free life in desert climate. A child of nature.

Age 16 — Life is a little savage and beautiful in a kibbutz. Dancing every day.

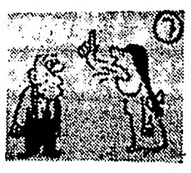
Age 18 — Colonel in Israel's Defense Army.

Age 20 — Beauty Queen of Israel.



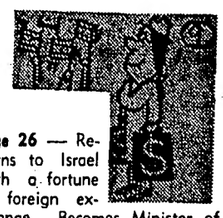
Age 21 — Speaker at North American fund raising rallies. Moves audience to tears.

Age 22 — Marries tear-jerker. Stays in North America.



Age 23 — Her husband still sheds tears. They divorce.

Age 24 — Writes book on her marriage. Obtains a fortune from ex-husband's family not to publish it.



Age 26 — Returns to Israel with a fortune in foreign exchange. Becomes Minister of Finances.

Raanan Lourie, Yediot Ahronot, Tel Aviv

THE JEWISH COMMUNITY by MORDECAI S. HALPERN

WHO SPEAKS FOR US?

Who speaks for the Jewish Community? The very asking of the question raises another question: is there a group which can be clearly identified as The Jewish Community?

At the outset it should be made clear that we are not dealing here with the State of Israel, with any other Jewish community outside America or with the variety of Jewish communities in America, so different in scope and operation, notably those in New York, Chicago or Los Angeles.

We talk only about Detroit — Metropolitan Detroit. The addition of the adjective Metropolitan points a serious problem concerning the meaning of the word "community". In much less than ten years, fewer than 90,000 in Metropolitan Detroit will be living in Detroit proper; 80,000 will be sprawled throughout half a dozen suburbs.

So what community are we talking about? Unlike the Biblical community, which was a natural community, and unlike the Talmudic community, which was compulsory (i.e. 200-1789), in Detroit we are a voluntary community living in an open society. We have already passed through "the triple melting pot" and "cultural pluralism". And as an executive of a major national Jewish organization in New York, said to me, "national Jewish organizations are exactly one generation behind local realities". I would add that local organizations and institutions, including synagogues, are approximately half a generation behind, not ahead of our own constituents.

The Jewish community of metropolitan Detroit is really a remarkable community. Many fine things can be said about the excellence of organization and the seeming lack of **utter** chaos that exists here due in no small part to the founders of the Jewish Community Council and to the consistent devoted effort of Jewish community leaders for some 25 years. Yet if we do not suffer from total chaos, we certainly can be said to be afflicted with semi-chaos. There are 340-plus Jewish organizations affiliated with the Jewish Community Council — yet, among the presidents of these 340 organizations there are not ten who can be identified as authentic Jewish leaders.

To the question "who speaks for the Jewish community?" the answer is simple: **everyone** and **no one.** But add the word "should" and we now read the question, "who **should** speak for the Jewish community?" To this we reply: "He who is qualified to do so!"

What are the qualifications necessary to speak on behalf of the Jewish community? Jewish learning; Jewish commitment; the ability to articulate ideas clearly, logically and effectively.

Jewish learning:

No person should presume to speak on behalf of the Jewish community (or any majority of it) unless he or she has a comfortable knowledge and insight into the Jewish tradition — composed of history, philosophy, theolology, liturgy, ethics, and a full awareness of the intent and content of basic texts, culture and **belles-lettres** of our people.

No person should presume to speak on behalf of the Jewish community unless he or she is firmly committed to the creative survival of the Jewish people. This commitment incorporates the triple — traditional concept of God, Torah and Israel. Now this is broader than it sounds — because any number of multiple combinations of emphases are possible within this triple framework — yet it is not so broad as to be a jelly-fish meaning everything and nothing.

The ability to articulate ideas clearly, logically and effectively:

To speak on behalf of a majority of 90,000 Jews presupposes, aside from the necessary fundamentals of Jewish learning and commitment (as well as an awareness of the complete uniqueness of the American Jewish experience and community), an ability to project the finest of that learning and commitment in an inspiring manner to a community.

These pre-requisities enabling someone to speak on behalf of a community by definition imply certain **exclusions.** When you define and when you give basic minimums, you are by definition excluding certain people. But the exclusion is from speaking on **behalf** of the **community** — not on behalf of **themselves** or their organization **intra** community — only **inter** community.

Excluded from spokesmanship are:

The person who is a nice guy — this is a wonderful quality but is not enough for leadership in a community of 3½ million people (i. e. Detroit) with 90,000 Jews.

A person who holds a leadership position in any Jewish organization or institution who does not contain at least requisite 1 and 2 (learning and commitment), i.e. wealth, organizational skill alone, general excellence without Jewish excellence. (I'm willing to forego dynamism plus thoughtfulness and settle on the latter — that is to say — thoughtfulness).

Also excluded from the historic concept of Jewish community as developed in post-Biblical Judaism is any sense of clericalism. There should be no rabbi-hood controlling a community. The concept of priesthood is totally alien to the Jewish tradition. Gentiles might misunderstand this fact — unwittingly. For a Jewish community to apply it (i.e. rabbihood in control) would be a witting distortion.

What are we looking for — in community spokesmen? **Jewish excellence** — nothing more and nothing less.

The American Jewish community is totally unique. Nothing like it ever existed before. Therefore, we can forget the false messianic dream of transplanting Vilna, the Vaad Arba Aratzot (Council of Four Lands) or the Babylonian concept of Kehillah to America.

Hand wringers not withstanding, there is **less**, not more dissension in the Jewish community today than 30 years ago. The sharpness of extreme positions has blunted or been blunted. This is as much a danger as a good. We are all suffering from a common disease — a common twin enemy — apathy and ignorance.

Due to the fact that within 10 years 80% plus of American Jews will be American born, we will see the first real test of an indigenous Jewish community.

We are a tradition with a history during which our "spokesmen" literally spoke **to** a community. Moses addressed a community. The prophets addressed a community of Yemen. We don't address a community. We address constituencies, clientele and a mass of people.

We are efficient but we are not inspiring. We have mastered all of the techniques of modern organization — with IBM computers and cards — but we have not mastered reverence, compassion, breadth of vision or a meaningful sense of God, Torah and Israel — to give thrust to our Jewish community efforts. This applies to the professionals in our organizations and institutions, as well as the boards of directors (including synagogues).

The test of the efficacy of any present Jewish community organization would be this question:

What if organization **X** disappeared tomorrow? Would the American Jewish community be in peril due to its demise?

We should always have the most qualified representative at any major community conference. If the matter is legal, it should be an outstanding lawyer who is also an outstanding Jew. If the matter is in community relations, it should be an expert in both traditions. If the matter be theological, it should be a qualified rabbi or scholar in rabbinics. (The two need not be mutually exclusive!) But, above all — whoever speaks **must** be **qualified Jewishly** and generally. Great care should be taken to choose and select the finest qualified people for specific assignments.

A person who is asked to speak on behalf of the community must be willing to submerge his parochial interest or organizational or institutional loyalty to the welfare of the entire community. For example — when I speak at a university or a high school — I speak on behalf of Judaism and the Jewish tradition — not as a Conservative Rabbi. It is with a small **c** and a large **R.** This is just a simple point of basic responsibility and maturity. Unity is not uniformity. Self discipline, if requisite in a family unit, is certainly a value in a voluntary community. But the point has to be made because many is the time we hear of a "narrow" position given by a Jewish spokesman at a general function. For example, if a secularist speaks at a general intergroup meeting and is beating the drums for his own point of view, he cannot claim that he speaks on behalf of Judaism or the Jewish community. In a Jewish setting he has every right to propound his position without label.

There cannot be, there must not be and there will not be a monolithic Jewish community, not in Detroit and not in North America. However, we should recognize the dual nature, and the dual image of our Jewish community.

To the non-Jewish world we are **one** of the three major religious denominations in the mainstream of North American life. To them we are simply and inevitably a **religious community** — and they know no wise guy interpretation of Jewish secularism, or any other "ism". At a recent Rabbinical Assembly convention, Mr. Alan Stroock of New York and of the American Jewish Committee, told us of an experience he had when he and the executive vice-president of the Committee arrived in Rome. The first question they were asked by Augustin Cardinal Bea was, "Where is Rabbi Louis Finkelstein?" **Not,** "Where is Mr. Morris Abram?" (Mr. Abram is President of the American Jewish Committee — Editor).

In our own world of Jews we recognize that we are a **religious civilization** with great variety of viewpoints diversity of emphasis and the right to find our places within the breadth of our Jewish peoplehood. All survivalist viewpoints should be represented and spoken for in the Jewish community. Yet, when we speak to the general community we are and we must be one. And maybe that is our greatest present and future blessing.

The North American Jewish community is coming of age, states the Jewish Digest in an introduction to an essay by Detroit's Rabbi Mordecai S. Halpern. It is a condensation of an address to the Detroit Jewish Community Council. Though the article which we reprint here is addressed to the Detroit Jewish community, it could be applied with some qualifications to Toronto's Jewry which is similar in number and alike in community makeup. We welcome readers' comments on this subject.

SERMON FOR THE WEEK

HISTORY OVER NATURE

The historicisation of nature is a constant theme in Jewish tradition. All of our ancient festivals, in common with those of other peoples, were born in the celebration of natural phenomena.

Passover originates in a spring festival which commemorates not only the agriculturist's first crops of the year but also the shepherd's first lambs of the year. Pentecost and Tabernacles are intimately related to the cereal and the fruit harvests respectively. Almost all the festivals in the Jewish calendar, with the possible exception of Rosh Hashanah and Yom Kippur, possess a natural dimension.

But from the earliest times this natural dimension was made subordinate to an historical dimension. Passover becomes the season of our liberation from Egypt, Pentecost the season of the giving of our Torah, and Tabernacles an occasion to recollect that God made the Israelites dwell in booths when He brought them forth from the land of Egypt. On analysis almost all of our festivals yield an original natural dimension on which an historical dimension has been superimposed.

This struggle between nature and history, with the ultimate victory of history, may also be seen in the tension between the two ideas of God found in our ancient tradition. The worship of Baal which proved so seductive to our ancestors was the worship of a god of nature. Baal "owned" the land and was responsible for fertility and rain.

How easy it was for our ancestors, on their entry into Palestine, to identify the God of their fathers with a rainmaker and a food provider who could be "manipulated" by magical practices (for magic is the technology of primitive animistic religion).

Against such an identification Hosea cries out in anguish. Not Baal but the true God of Israel who redeemed Israel from Egypt, the God of history, is responsible for her welfare. "... she did not know that I gave her corn and wine and oil and multiplied her silver and gold..." he laments.

Baal worship is ultimately vanquished. God is vindicated as King over all the earth whose Sovereignty will be made manifest when the nations of the world organise their social relationships in accordance with His Divine Will.

The conquest of nature by history reflected throughout the formative years of our religious development as a people points to a profound spiritual intuition. Human salvation, the fulfilment of God's Will, and the achievement of man's true destiny, is not to be found in manipulating the forces of nature with primitive technology (magic) or with more sophisticated technology (science). It is to be found in the proper ordering of human society in such a way that human nature may be controlled for the greater benefit of man.

Two ideas of God, the one grounded in nature, the other in history and history's matrix, human society, grapple with each other today also. One idea worships that technology whereby man can manipulate the physical forces in the cosmos. Yet it cannot profit the human race if space is conquered, whilst disease, overpopulation, malnutrition and unemployment prevail on earth.

The Jew will welcome the arrival of men on the moon but, if he is loyal to his historic tradition, will still direct his gaze to peace on earth. For the God of History is not found in the conquest of outer space. He is to be encountered in the responsible acceptance and creative transformation of our innermost human depths.

Eban & British Jewry

SPEECH CREATES FUROR IN LONDON

NETANYA (JCNS) — Anglo-Jewry was doing "pathetically little" to send immigrants to Israel, and the Israeli Government had failed to attract them, declared Abba Eban, the Israeli Foreign Minister when addressing the 15th annual conference of the Hitachdut Olei Britannia (the organization of British settlers in Israel).

It was a "great pity", Mr. Eban told his listeners, that "the immense wealth of Anglo-Jewry in the arts, letters, sciences and politics is not being shared with Israel". The "pathetically little" that was being done in a personal way was being done "lethargically".

If Anglo-Jewry were to send 5,000 people yearly to settle in Israel, Mr. Eban continued, this one per cent would not harm the community, since its natural increase was 2½ per cent a year. However, an influx of these proportions could revolutionise Israeli society.

He found a number of matters to criticise on the Israeli scene, also. His colleagues, he said, paid only lip service to immigration from the West. He urged the Hitachdut Olei Britannia to have no hesitation in voicing their indignation at the treatment of immigrants by the authorities or in bringing more pressure on the Government and the Jewish Agency to improve their methods.

The Cabinet had never devoted a single session to examination of the ways in which Western immigration might be encouraged, Mr. Eban concluded. This was a pity, since it was one of the most important tasks facing the State.

Speaker after speaker following Mr. Eban castigated the Jewish Agency for its inept handling of immigrants and even, sometimes, its callous treatment in the fields of housing, absorption and other assistance.

CHRONICLE ATTACKS ISRAELI

LONDON, (Special) — England's Jewish Chronicle, organ of British Jewry, published last week (March 4) the following editorial criticizing Abba Eban's "Zionist' speech:

"It is a double pity that Mr. Eban should have chosen a meeting of the British Settlers' Organisation in Israel to denounce Anglo-Jewry for not furnishing more manpower to Israel.

The accusation is ill-conceived and can only distract attention from the real causes of Israel's failure to attract immigrants from the West.

Anglo-Jewry cannot conceivably "send" immigrants to Israel; members of the community are free individuals who decide for themselves where they wish to live. Nor is it the duty of the Anglo-Jewish community to urge its members to leave Britain, even were this not somewhat hypocritical on the part of established communal leaders.

If Israel has been unable to attract much of "the immense wealth of Anglo-Jewry in the arts, letters, sciences and politics" — as Mr. Eban felicitously expressed it — and has proved unable to retain all of those it has attracted, the cause must be sought in Israel.

Complaints by the settlers at the conference itself give many clues.

Immigrants or would-be immigrants from this country frequently find little or no scope for their talents for a variety of reasons. The sheer difficulties of living are daunting.

If Israel really wants to attract immigrants of quality from this country and North America, the Israeli authorities and "establishment," of which Mr. Eban is a prominent member, must count the cost, and not only the financial cost. They may legitimately decide that the cost is too great; if so, they would be well advised to cease exhortation, which provokes no immigration but ample irritation."

JEWS IN BRITAIN'S ELECTION

LONDON (JCNS) — Of the record number of 35 Jewish Members of Parliament — two Conservatives and 33 Labour — who were returned to the House of Common in October, 1964, only 33 will again contest their seats in the General Election on March 31.

Together with the other Jewish candidates so far adopted, the provisional number of Jews seeking entry into the new House of Commons is 64, compared with the record number of 86 who contested the General Election last time.

RUSSIAN JEWRY ON THE EVE OF PASSOVER; ALL THE FACTS

"BRING FLOUR, YOU'LL GET MATZA!"

FULL REPORT OF TRAGIC SITUATION INVOLVING 3,000,000 JEWS

LONDON, (JCN) — There will be matzot in Moscow this Passover for every Jew who brings the flour from which they can be baked to the synagogues. This assurance was given to the J.C.N.S. last week by the Chief Rabbi of Moscow, Rabbi Y. L. Levin.

The Chief Rabbi said that baking had been going on for two months in four different places in the city. Outside Moscow, he stated, matzot were being baked in Kiev, in Odessa and "in other centres."

Rabbi Levin, who sent Western Jewry the greetings of Soviet Jewry for a "kosher and peaceful Pesach," added the prayer that "there may be peace throughout the world and may we all live in peace in the years to come."

While the decision of the Soviet authorities to extend the provisions for the baking of matzot will be welcomed, observers of the Soviet scene point out that the procedure retains one basic requirement which will make it impossible for the great mass of Soviet Jewry to acquire matzot, even if they want them.

This is the fact that Jews who bring flour to the synagogues for baking must register their names with the secretary. In other words, they have to signify formally to the authorities that they are to be regarded as believers — and this involves risks and consequences which most Jews will choose to avoid.

Until it was stopped by Khruschev, matzot were manufactured in State bakeries and were on open sale in Government-run food stores. This meant that any Jew could acquire them by the normal means of handing money across the counter. Baking now takes place in small ovens in the synagogues themselves, or bakeries rented by the community.

YULI DANIEL

LONDON, (JCNS) — Reports now percolating through to the West from a variety of sources, which by the similarity of their language suggest that they are accurate, give the first picture of the brave and passionate defence put up by the Soviet writer Andrei Sinyavsky against charges that he was antisemitic.

Sinyavsky and a fellow-writer, Yuli Daniel, who is a Jew, were sentenced to prison terms of seven and five years respectively for writing and distributing "anti-Soviet" propaganda.

Daniel vigorously defended his colleague against the charge of antisemitism. "Sinyavsky," he told the court, "had a friend, Daniel, who was a Jew. The wife of Daniel was a Jewess, and Holmshtok (a witness at the trial who refused to give evidence against the writers) was a Jew. Why should the antisemite Sinyavsky have these Jewish friends?"

Writers recalled

Daniel did more. He paraded before the court the names of Jewish writers who were either executed or died in Soviet prison camps, names such as Leib Kvitko, Osip Mandelshtam, V. E. Meyerhold and Isaac Babel, and challenged the court to say who was responsible for these murders.

The answer, he told the impassive bench, was that: "I am. You are. All of us are."

Sinyavsky declared that "the prosecution is not interested in artistic concepts, but only in detached, shameless quotations, endlessly repeated, designed to substantiate the accusation of hatred against one's own mother and people, of fascism and antisemitism.

"It would be difficult to describe Yuli Daniel as an antisemite (because he is a Jew) and so here we are: the fascist Daniel, walking hand-in-hand with the antisemite Sinyavsky, trampling on everything that is sacred, including the mother."

Sinyavsky noted that, in one of his stories, a character — "in line with determined directives of the time" — expresses antisemitic feelings. The story, he pointed out, was clearly angled against antisemitism and made mention of the "affair of the doctors."

"But no," he continued, "the author must be an antisemite — and why not make him a fascist as well. Here ends logic. We are faced with a monstrous alteration of meanings. By now the author has become a sadist.

In labour camp

"The concept of antisemitism is usually connected with the chauvinism of a Great Power. But here we are evidently faced with a particularly subtle author: he hates the Russian people and, at the same time, the Jews. He hates everybody, mothers and the whole human race. One might ask: from where, from which morass, which sewer did such monsters spring... evidently they must have parachuted us from America."

Reports from Moscow indicated that the two authors were being moved to a forced labour camp in the far north to begin serving their sentences.

STALIN ERA IS NOT OVER

LONDON, (JCNS) — The Sinyavsky-Daniel trial is being regarded as a warning that the Stalin era is still not really over. The fact that Yuli Daniel is a Jew has served to sharpen the sense of foreboding among Soviet Jewry.

People who have met Daniel in Moscow say that he has "a dreamy, lost look," and that his eyes ("black and insolent," according to the Soviet press) sparkle brilliantly when he laughs.

Pungently witty, and considered to be one of the most incisive Russian satirists since Stalin died, Daniel was, nevertheless, not insincere or irresponsible. He was moved by a profound desire to see the Soviet Union he loved freed from the oppressive remnants of the Stalin period.

He was little known in Moscow Jewish circles, but he knew full well what was happening to the Jews of the Soviet Union. "They feared God," he wrote in his short story, "Moscow Calling," but "they feared man most of all." The Jews, he continued, using the first person plural, "provoke others by the mere fact of our existence."

Daniel was not a member of the Union of Soviet Writers and had little to do with its Jewish members, but he was known to them as one of the group of young authors whose work was being "stored up in their writing-desk drawer." This description is often used in the Soviet Union for many Jewish poets and novelists who kept on writing for years without any possibility of their work being published, and just put their work away for the future.

Daniel considered that what he wrote about conditions in Russia could have been written by anyone belonging to his "generation, sharing the same fate and, like myself, being in love with this cursed and glorious country."

At the same time as "judging this land and people, I have also judged myself... But who has the right to condemn me for that?" Daniel asked.

The Soviet court considered that it had such a right, and sentenced him to five years in gaol.

Moscow's Chief Rabbi Y. L. LEVIN

BERTRAND RUSSELL WARNING FROM

LONDON, (JCNS) — Leftist philosopher Bertrand Russell has given his blessing to the campaign on behalf of Soviet Jewry which the World Union of Jewish students is now conducting in British and European universities.

In a message to the Union he wrote:

"Soviet Jews have no opportunity to voice their feelings publicly and are dependent on the support of public opinion abroad.

"I am happy that students of British universities are engaged in this special effort to make the facts more widely known.

"Discrimination against Jews in the U.S.S.R., like the persecution of dissident intellectuals, seriously impairs the development of the Soviet Union as a true Socialist society and hinders the efforts of all those working for international coexistence.

"The situation of Jews in the Soviet Union is one of those tragic anomalies that exercise the concern of those who are steadfastly opposed to the cold war and seek greater understanding between the nations," the 93-year-old philosopher stated.

"The irony of this situation is that Soviet Jews — survivors of a people whose destruction was a priority of Nazi Germany's aims — are still facing the problem of national survival."

ANTI-JEWISH LITERATURE

LONDON, (JCNS) — "Zakhod Judeyskoy Religii" ("The Sunset of the Jewish Religion") is the title of a new volume on Judaism published by the Soviet Academy of Sciences.

Intended as a popular educational work designed to acquaint the ordinary Soviet reader with the meaning and content of Judaism, the book was written by a Jew, Professor Mikhail Yosefovitch Shachnovitch.

He is the man who began the violent campaign against Judaism in Russia under Khruschev in 1960, with another book, "The Reactionary Nature of Judaism," of which more than 15,000 copies were printed.

The new book, which sells at 30 kopecks, compared with 3 roubles 85 kopecks for its predecessor, has been produced in an edition of 30,000.

GENTILE-JEWISH DIVORCE

HAIFA (JCNS) — A Jewish woman and her Gentile husband were granted a divorce by the Haifa Rabbinical Court, which received special permission from the President of the Supreme Court. This is the first time a mixed couple has obtained a Rabbinical divorce.

The couple immigrated to Israel from Roumania ten years ago. They have a six-year-old son. A year ago they agreed to separate, but the Rabbinate refused to deal with the case since the halacha does not recognise marriages between Jews and non-Jews. The matter was further complicated by the fact that the husband had never taken out Israeli citizenship. Finally the couple applied to the President of the Supreme Court, Justice Agranat, who is empowered to give the Rabbinical Court special dispensation to deal with such cases. The boy will be circumcised and will remain in his mother's custody.

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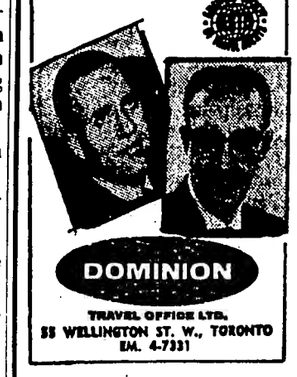

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MARCH 1966

11 Fr *1888*—Big Blizzard begins; snow eventually stops; stories never have. *1966*—Grossinger's 52nd Annual Winter Carnival begins (to Mar. 13) with cinestar JESSICA WALTER as Queen. New York Football Giant Fullback STEVE THURLOW as King.
12 Sa *1933*—First R.D.R. Fireside Chat. *1948*—The "Roosevelt" Building at Grossinger's dedicated by Franklin D. Roosevelt, Jr.
13 Su *1884*—Standard Time established. Happily, The "G" is one of those enchanted places where you always can forget what time it is.
15 Tu *44 B.C.*—Julius Caesar assassinated; the Ides of March finish this day.
17 Th ST. PATRICK'S DAY . . . Grossinger's International Kitchen will feature Irish Lamb Stew a la Briscoe, with Green Matzoh Ball.
19 Sa Swallows are supposed to return to Capistrano today. If they miss, come to the "G" and we'll have one of our four orchestras play the song for you.
20 Su VERNAL EQUINOX at 8:53 E.S.T. Spring rears its sprightly head at Grossinger's.
21 M Almanac says "Sun turns back North." What was that we've been getting tanned by at The "G" Solarium... a flash bulb?
23 W *1882*—Polygamy finally abolished (in U.S., that is.) Good thing; no man really could enjoy a vacation (even at The "G") with 2 wives at one time.
25 Fr Grossinger's popular BUNNY BALL (to Mar. 27). Singles Soiree.
26 Sa Kuhio Day in Hawaii; don't know what they're celebrating, but every one at The "G" will drink a toast to Hawaii, at The Cocktail Party.
27 Su *1513*—Ponce De Leon discovered Florida; sought fountain of youth; turned out to be more of a senior citizens home. Want to rejuvenate? Take to the hills instead of the pills. March with Spring in your step.
28 M *721 B.C.*—First recorded Lunar eclipse in Babylon. Must have been thousands of Lunar eclipses at The "G", according to number of Romances (with Capital R) started here.
29 Tu *1848*—Niagara Falls stopped 30 hours as result of ice jam. Honeymooners don't take such chances these days; they come to Grossinger's where things always flow smoothly.
30 W *1867*—U.S. "steals" Alaska for $7,200,000; no wonder Russians are sore at us.
31 Th Today Begins Grossinger's Annual Duplicate Bridge Championships, (to Sun. Apr. 3.) Almost concurrently (beginning tomorrow) Lucille & Tony present the sensational International Week-end DANCE FESTIVAL. The bidding might go: One Heart—Two Milongas—Three Spades—Four Pam Pams (That's the new dance Lucille & Tony are going to teach guests at The Festival.)

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BALLET AGAIN

The National Ballet of Canada, under the direction of Celia Franca, will present six exciting new works along with the usual fare of opera at O'Keefe Center, April 12th through 23rd. With a full symphony orchestra company of 140, these unusual presentations are: Adagio Cantabile, dance poem for six dancers created for the company of Heinz Poll of the Chilean National Ballet; Pulcinella, Grant Strate's latest offering; The Rake's Progress, ballet in seven scenes; Rivalite, choreographed for the company by its resident ballet master, Daniel Seillier, former star dancer and choreographer for the Marquis de Cuevas, set to the popular music of Rossini's Overture to the Thieving Magpie; Solitaire, choreography by Kenneth MacMillan and music by Malcolm Arnold.

PAL JOEY FIRST TIME HERE

Both Pal Joey and star Jane Russell are making their debut simultaneously through March 19th at the Royal Alexandra Theater.

Pal Joey opened for the first time in New York on Christmas night, 1940, with Gene Kelly in the title role, June Havoc as Gladys Bump, Vivienne Segal as Vera Simpson now portrayed by Jane Russell and Van Johnson who was then unknown. The next day the Rodgers & Hart tunes were greeted enthousiastically, among which Bewitched, Bothered and Bewildered has made history. The story which depicts intimate glimpses into the somewhat soiled history of a nightclub punk who was up to no good intrigued the critics and shocked many of its viewers. It ran for over a year.

PREMIERE

Poor Bitos will have its Canadian premiere at the Crest March 16th throught April 2nd. Written by Jean Anouilh, the play was a smash hit in London, England, and won the London Evening Standard's award for the best play in 1963. Poor Bitos has a contemporary setting and concerns a seemingly innocent dinner party which is hosted by a young aristocrat, Maxime. Guests at the party pose as characters from the French Revolution in order to humiliate the guest of dishonor, Bitos, an unliked deputy prosecutor who is to play Robespierre in the charade. As the party progresses, a black and compelling comedy develops.

Eric House, who last appeared at the Crest in Oh What A Lovely War, plays the role of Bitos. Joseph Shaw, associate director at the Crest, is cast as Maxime.

CANADIAN PLAYERS ACTIVE

The Canadian Players who have presented six major plays this season in Toronto at Central Library Theater, also have played The Importance of Being Earnest in over 40 centers in Ontario, Quebec, New Brunswick; currently they are on an eight-week-tour of Ontario with Murder in the Cathedral. The Player's French-speaking company, Les Jeunes Comediens, is on a 26-week coast-to coast tour of the country.

POOR ALEX PRESENTS ANOUILH

The Rehearsal, by Jean Anouilh, now playing at the Poor Alex, is a play that shows the virtuosity of Anouilh at its most glittering. It is a shattering drama of love poisoned by cynicism — and cynicism redeemed by love.

IN LEAD. - Barbara Hamilton as Margot in Canadian Players' production of The Departures which is playing with The Partition at Toronto's Central Library Theater. Both plays are by French Canadian playwright Jacques Languirand, directed by Jacques Zouvi, with settings and costumes by Mark Negin.

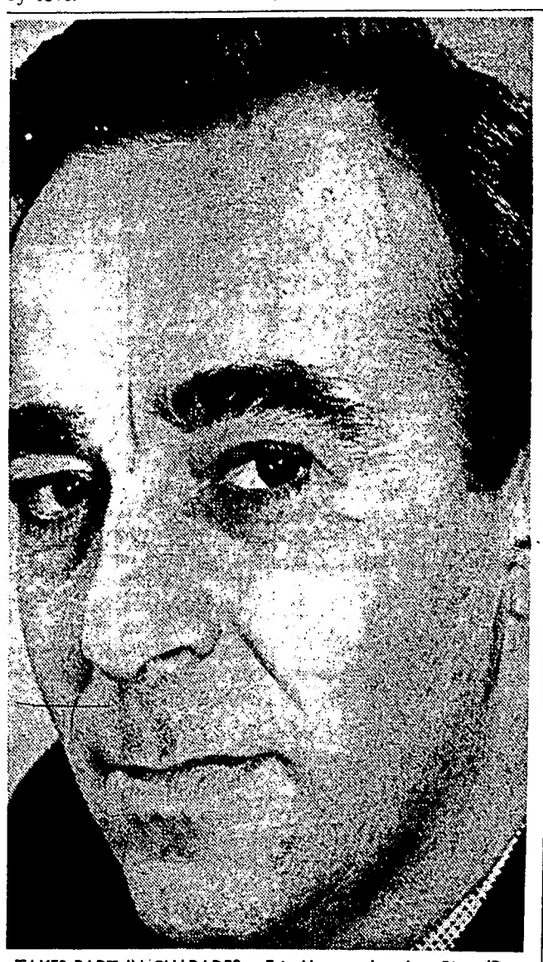
FEMALE LEAD IN DECLINE AND FALL ... Dinah Christie, hostess on This Hour Has Seven Days, who also stars in the forever-being-presented Cole Porter Show at Toronto's Old Angelo's.

ADEN COMMUNITY

ADEN (JCNS) — Aden's fast-dwindling Jewish community, now reduced to less than 400 members, has elected a new community council which is notable for the introduction of younger members in leading positions. All but two of the new officers are still in their thirties.

The council has appointed a board of trustees, of which the Chief Rabbi, Rabbi S. Y. Cohen, is chairman, to dispose of all communal religious property as soon as "practical and possible".

Application is being made to the Aden Supreme Court for permission to dispose of these properties and, after making provision for meeting outstanding debts and a small balance to be held in a local bank, the residue of the money made from these sales will be remitted to the Anglo-Jewish Association in London.



TAKES PART IN CHARADES.—Eric House, who plays Bitos (Robespierre) in Toronto's Crest Theater's production of Anouilh's Poor Bitos, March 16th through April 2nd.

THE LIVELY ARTS. By D. COHN

• Arthur M. Schlesinger Jr. former special assistant to President Kennedy and Johnson, and who also served as movie critic, is becoming more deeply involved in show business.

He will write the original story for a motion picture tentatively titled, The White House. It will present a history of the United States by focusing on key episodes in the lives of some of the White House residents from John Adams to Harry Truman.

The film, which, it is hoped, will be in production in 1967, will be produced by Lester Cowan who also has commitments from Irwin Shaw, novelist-screenwriter, and John Ford, the director.

According to Cowan, Schlesinger's contributions will be the film's original story. It will be turned into a screenplay by Shaw and possibly several writers, each concentrating on one or more episodes.

As being conceived now, the picture will concentrate on the eras indentified with Presidents Jefferson, Jackson, Lincoln, Wilson, Franklin D. Roosevelt and Truman.

Schlesinger, who will hold the Albert Schweitzer Chair in the Humanities at City University in the fall, was asked how he managed to juggle all his various projects simultaneously. He answered, "There are seven days in the week".

Schlesinger won a Pulitzer Prize in 1946 for, The Age of Jackson.

• West Berlin is bitten by the Sholem Aleichem bug. The fairytale of Shimele Soroker, the Russian-Jewish tailor, and Bailke, his beautiful daughter, is evoking chuckles, laughs and smiles no differently from audiences in New York, Toronto or Tel Aviv.

West Berlin's Volkshbuhne company has been performing Sholem Aleichem's comedy, "200,000", to full houses in a production by Peter Frye, Canadian-born independent producer from Tel Aviv.

The cast is made up entirely of non-Jewish actors; some critics have said that the world of Kasrilevke, Aleichem's imaginary town in Czarist Russia, seems foreign to them.

An interruption and change in cast was caused last month by the death of Martin Berliner, a Vienna-born Jewish actor who had portrayed Shimele during the first weeks of the run. The part is being performed now by Sigurd Lohde.

It is the story of the poor tailor who hopes to win first prize in a lottery. Shimele is informed he won 20,000 rubles, which enables him, his wife Ettie-Mennie, and their daughter to move from a humble dwelling to a luxurious villa. But Bailke is in love with her father's assistant; she refuses the hand of Solomon Fein, rich man-about-town.

In the end, when the lottery prize proves a mistake, the family returns to its humble way of life happy and content with each other.

Erwin Piscator, director of the Volksbuhne, chose the story, to follow as stark contrast to Peer Weiss' Investigation, the Auschwitz play about the liquidation of the Jews. Piscator said he had the play "to let the charming, humorous and vital Russian-Jewish world have a revival on our stage".

The play is performed in German by Prussian actors who know very little about the naive jesting, the intricate language and the complicated simpleness of this world of Chagalls.

KEEP SMILING

GOOD START

Excitement ran high in the Cohen home. Little Seymour was going to Hebrew school for the first time that day.

Mama waited anxiously outside.

Seymour ran to Mama beaming.

"Nu, what did my little man learn on his first day Hebrew school?"

"I learned to write."

"So in one day you learned to write? What did you write?"

"How should I know?" replied Seymour. "I don't even know how to read."

HOLIDAY SPIRIT

A couple of adventursome Hasidic youngsters dressed up on Halloween, rang doorbells and yelled: "Eppes for Yontiff?"

DISILLUSIONED

Walking around the Lower East Side, a photographer spied an elderly, venerable looking gentleman, obviously a rabbi, walking with a little boy. They were engrossed in conversation.

The photographer decided to eavesdrop; perhaps he'd pick up some Talmudic philosophy.

But coming closer to the two, he heard the old man saying, "Bummer! To a rabbi you say 'bastard'?"

RIGHT ATTITUDE

Morris Goldberg, dress salesman, went from town to town. He became thirsty. In one place he noticed a general store which sold drugs, hardware, farm supplies and had a soda fountain.

He walked in. The proprietor asked, "What can I do for you, young man?"

"You handle maybe fertilizer?"

"Certainly."

"So go wash your hands and make me a vanilla malted!"

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MEETING

The Minnie Etlin Chapter, Mizrachi Hapoel-Hamizrachi, held a meeting recently at the home of Mrs. S. Warnick. President Mrs. J. Tarshis presided. She welcomed all those present.

A rummage sale was held last week. Next meeting, March 15th, will be at the home of Mrs. G. Panzer.

MET

Women's Auxiliary of Ner Israel Yeshiva held its February meeting at the home of Mrs. E. Kohn. Mrs. E. H. Cooperman, president, welcomed members. New members present were Mesdames D. Juda and I. Rotenberg.

The following members were congratulated: Mr. and Mrs. G. S. Stern on their diamond wedding anniversary; families H. Botnick and H. Rubenstein for awards received at the recently held national convention of Toray Umesorah; Mrs. J. Weinberg for her contribution as chairman of the convention; Mr. and Mrs. M. Grafstein on the marriage of their son in New York.

Mrs. B. Goodman, tea chairman, reported on the progress of the tea which will be held on Sunday, March 13th, at the home of Mrs. C. Levenstein. Mrs. L. Korzen spoke about an auction on the agenda; Mrs. N. Weisblott urged members to use goodwill cards for Purim. Mrs. D. Drebin was guest speaker. Mrs. J. Blitz thanked her.

TEA

The tea and fashion show tendered by Shaarei Tefillah Sisterhood will be held at the synagogue on Wednesday, March 16th. Door prizes will be given. Time: afternoon, 1:30; evening, 8:30. Sally Gordon will commentate. Mrs. A. Sugar is convenor.

GENERAL MEET

Sisterhood of Beth Jacob Synagogue will hold its next general meeting on Monday, March 14th, at the synagogue. Guests will be members of Shaarei Emunah Sisterhood. Mrs. C. Lax, president of Shaarei Emunah Sisterhood, will deliver the opening prayer. Taking place will be a short business meeting, anniversary celebration, rededication of officers and honoring of new members.

New members are Mesdames R. Duborsky, M. Grad, M. Rose, S. Freedman, H. Fisher, M. Wagman, Bridal members are Mesdames P. Chason and T. Waxman.

Rabbi Dr. Moses J. Burak will be guest speaker.

CAMPAIGN

Sisterhood of Yeshiva Yesodei Hatorah is conducting a campaign for old clothing. Proceeds will go to the school.

MEET

The Toronto Hebrew Day School Parents' Association will meet on Tuesday, March 15th, 8:15 p.m., in the school auditorium. Students will present their annual program which will include selections from Fiddler on the Roof, under the direction of Mrs. B. F. Fines. A play will be presented in Hebrew: The Grand Prize, by Sholom Aleichem, under the direction of Mr. Noy. The school orchestra will render musical selections directed by Mr. Yardley. There will be a display of student projects.

MORNING SESSION

Sisterhood of Bnai Israel Beth David will meet at the synagogue on Tuesday morning, March 22nd, 10:00 a.m. Rabbi N. Kleinman, director of education and youth activities of Adath Israel, will be guest speaker.

MUSICAL

Dramatic Group of Shaarei Shomayim Sisterhood will present a musical at the joint Sisterhood and Brotherhood Purim party on Sunday evening, March 20th.

RISING STAR.—Barbara Gryfe, 14, little girl going big, who will sing on "City at 6:00", on CBC, Wednesday, March 16th, 6:00 p.m. Negotiations are under way for her to appear on the Wayne and Shuster Show. And then?

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RECIPE OF THE WEEK

CHEESE SWIRL LOAF

½ cup milk
2 tablespoons granulated sugar
1 teaspoon salt
2 tablespoons butter
½ cup cold water
½ cup lukewarm water
1 teaspoon granulated sugar
1 envelope fast-rising active dry yeast
4¼ cups (about) pre-sifted all-purpost flour
1½ cups grated old cheddar cheese
1 teaspoon paprika
1 egg, beaten
1 tablespoon cold water

Scald milk; add 2 tablespoons sugar, salt and butter. Stir to dissolve; add cold water. Cool to lukewarm.

Meantime measure lukewarm water into a large mixing bowl; stir in 1 teaspoon sugar. Sprinkle yeast on top. Let stand 10 minutes, then stir well. Stir in lukewarm milk mixture and 2 cups of the flour. Beat until smooth. Stir in enough additional flour to make a soft dough (about 2¼ cups more).

Turn out on lightly floured board, knead until smooth and elastic. Place in a greased bowl; grease top. Cover and let rise in a warm place free from draft until doubled in bulk about 1½ hours.

Punch down dough; turn out onto a board. Roll out into a 10 x 12-inch rectangle. Sprinkle dough with 1½ cups grated cheese mixed with 1 teaspoon paprika. Roll tightly jelly roll fashion starting at the 10-inch edge. Seal seam and ends. Place in a greased 9 x 5 x 3-inch loaf pan. Brush top with beaten egg and water. Cover. Let rise as before until doubled in bulk, about 1 hour.

Bake in preheated moderately hot oven (375 deg. F.) for 30 to 40 minutes, or until done

ROUND AND ROUND

By RUTHIE

Like everybody else, I've been following the spring fashion. And, *ukh oon vay* (woe) to Columbus if that's what we'll wear.

* * * * *

Okay, I can go along with the Mondrian rectangles — especially on skinny girls. But the peek-a-boo holes! *Meshooga* (crazy)!

After I simmer down, though, I may think it's not such a bad idea. I can dig out of storage some stuff the kids brought home from camp one summer.

Between laundry days they did a wash and hung the things on the porch railing overnight. Well, next morning they found washables with the most gorgeous moth eaten designs.

So why can't I hemstich the edges? They'd be right in style.

Of course, the idea won't blossom any further because I know my children well.

* * * * *

As far as the Nude Look goes, under all that netting designers forget some natural added attractions. For instance, the navel shows — but so does the neat scar from an appendectomy. And if there's more intricate scroll-work on the exposed parts — all the more interesting.

* * * * *

How do you like the sudden glare of knees? That's not new, of course. I remember when I wore short skirts (never mind the snickers, kids) before the New Look. And it's not so far back — at the height of my youth.

When we rode in the subway, we sat like ladies, both feet together. Extra view wasn't necessary.

The only thing is, some people forget they're getting older (like usual). They still think of themselves as sweet, little chicks. So, come summer, we'll be treated to a sight of nobby knees, bow legs, knock-knees.

At least mine don't come under any of those categories. But — I must admit, they're fat. So that leaves me out too.

* * * * *

Even the helmet hats aren't new. I remember when Mama wore them and I thought they were so ducky.

And then we went to the Eugenie Look — feathers. Don't worry, they'll come back.

* * * * *

Naturally there are plenty of youngsters left who can get away with the extreme styles. But there'll always be a generous sprinkling of mamas who think they're still glamor gals to mar the scenery.

* * * * *

Remember when you silently vowed never to look like Mama? You know, ickhy oxfords, matronly hoverette, no lipstick?

So now that you've reached the same pinnacle, and you think you're hep, I'm sure it gives Mama satisfaction to hear your kids say they'd never want to be a square like you.

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UNVEILING

GUTTMAN, SAMUEL. GUTTMAN, BERTHA. The unveiling of a monument to the beloved memory of the late **MR. and MRS. SAMUEL GUTTMAN (BERTHA)** of 115 Holland Ave., will take place on Sunday, March 13, 1966, 10:30 a.m., at the Roselawn Cemetery, Eitz Chaim section. Friends and relatives are invited.

LABOR, BELLA. The unveiling of a monument to the beloved memory of the late **BELLA LABOR** will take place on Sunday, March 13th, 1966, 12:00 o'clock, at the Bathurst Lawn Cemetery, Beth Yehudah section. Friends and relatives are invited.

TORONTO OBITUARIES

BRIGHTMAN, DR. ALBERT A. On March 3rd, late of 164 Ava Road.
GLASSMAN, ANNIE. On March 3rd, late of 2550 Bathurst Street.
GOSLAN, CAMILLE. On March 5th, late of 247 Lord Seaton Road.
HORWITZ, CHARLES. On March 1st, late of 650 Eglinton Avenue West.
KAMIN, ANNIE. On March 6th, late of 168 Chaplin Crescent.
PERKILL, RAY. On March 7th, late of Jewish Home for the Aged.
WEINSTOCK, MAX. On March 2nd, late of 43 Barclay Road.
WENER, ISAAC. On March 4th, late of 29 Almington Avenue.
WISE, IDA. On February 26th, late of 16 Heddington.

Preserve the memory of the deceased by planting trees in Israel. An appropriate certificate is sent to the bereaved family.
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BULLETIN

PARIS (CJN) — The Syrian Ba'th party delegation in Paris signed a document together with the extreme left French Unified Socialist Party (PSU) in favor of a "just peace" between Arabs and Israel. In the meantime the Ba'th lost its control over Syria.

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EXPERIENCED FLOOR FOREMAN for men's outerwear; steady employment; good position for right man; apply Morris Sportswear, 533 College St.

MORDECAI GINSBURG

The Jewish community of Montreal and the Jewish writing profession mourn the passing of Mordecai Ginsburg, 72, veteran staff member of the Jewish Daily Eagle of Montreal. Ginsburg died suddenly in New York enroute from Florida. He was one of the most outstanding Yiddish reporters and journalists. Burial took place in Montreal.

HARRY SHAPIRO

Harry Shapiro, 61, of Toronto succumbed recently after a brief illness. Mr. Shapiro, a well known druggist for many years in the downtown area, made a name for himself as an artist during his last years. He was the first to introduce the use of crushed glass in the media of art.

THEODORE VASKEVITCH

The community has learned with profound sorrow that one of the victims of the tragic BOAC flight from Tokyo to Hong Kong last Saturday was an outstanding and highly intelligent businessman and engineer, Theodore Vaskevitch, 53, of Ridley Blvd.

A former soldier in the British Army in the Middle East, a former member of the Defense Army of Israel, a Hebrew scholar and a brilliant professional, Theodore Vaskevitch settled in Toronto about ten years ago. He left Israel for reasons of health and continuously regretted his physical inability to return to his homeland.

Vaskevitch was a member of Adath Israel Synagogue. He is survived by his wife, Shulamith (nee Klausner), a niece of the world famous scholar, Prof. Joseph Klausner; a son David, 13, and daughter, Ruth, 10.

The tragedy has aroused sympathy throughout the entire area where the Vaskevitchs are very popular.

Rabbi Erwin Schild, spiritual leader of Adath Israel, told The Canadian Jewish News that with the tragic death of Theodore Vaskevitch the Jewish community has lost a self-effacing but very important member.

NEVER TOO OLD TO DANCE. - It's never too late to learn! And residents of the Jewish Home for the Aged are discovering this daily. The latest program on their agenda is a dance club. Michael Burke, a volunteer dance instructor from Arthur Murray's, and John Antonio, a volunteer dance instructor of the 20th Century Dance Studio, teach the group, which ranges in age from 70 to 96, not only the waltz and fox trot but the latest fads including the frug, watusi and monkey.

SENSATIONAL TRIAL ON IN CAPE TOWN

By Our JCNS Correspondent

CAPE TOWN, S. Africa — A Jewish couple of Greek nationality, temporarily living in England, are claiming assets in South Africa sequestered by the Egyptian Government after Israel's invasion of Suez in 1956.

The case is believed to be the first before the South African courts involving an important principle of international law raised in respect of property confiscated on the basis of religious discrimination.

Because of this the South African Jewish community and lawyers are showing great interest in the case before the Supreme Court in Cape Town, where Mr. David Cohen, representing the couple, has referred to cases in the English courts, with judgements refusing to recognise the confiscation of Jewish property by the German Nazi regime.

The couple, Mr. Elie Leon Gani, and his wife, Mrs. Marguerite Gani, temporarily of Kingscroft Road, Shoot-Up Hill, London, said in their affidavits that they were given permission to leave Egypt in January, 1964, and they went to France, where they intend to settle permanently.

Mr. and Mrs. Gani have applied to Mr. Justice Watermeyer to issue a rule nisi calling on the Standard Bank in Cape Town and the National Bank of Egypt to show cause why the couple should not be declared the owners of thousands of rands' worth of South African stocks and shares and why the Standard Bank should not be ordered to deliver the stocks and shares to them.

The judge postponed the hearing until April 27 to allow the National Bank of Egypt an opportunity to reply. He granted a temporary interdict restraining the Standard Bank from disposing of the stocks and shares and any income or dividends which may be derived from them.

Prison threat

In his affidavit Mr. Gani said that in 1958 he was informed by the Egyptian authorities that they had ascertained that he had shares in Rand Mines and, faced with a threat of imprisonment, he handed over control of these shares.

In 1961 he was visited at night by a police officer and two soldiers and told that the two outfitting shops, which he and his two brothers owned in Cairo, were being confiscated.

He was also asked to declare other assets, and in fear of imprisonment he declared the stocks held by himself and his wife in South Africa. Later he signed transfer papers for these stocks because he feared action against himself and his family if he did not comply.

Confiscated

Mr. Gani stated that his account at the Bank of Alexandria was also confiscated. He had since entered a claim for 56,000 rand ($84,000) against the Egyptian Government through the Greek Consulate in Cairo, but no compensation had yet been received.

When the couple left Egypt, they were allowed to take clothing and cash to the value of only about 10 rand ($15).

HARRY B. COHEN

Cohen Appointed Alberta British Columbia Bond Leader

Mr. Harry B. Cohen, noted Calgary philanthropist and humanitarian, has been appointed Regional Chairman of the State of Israel Bond Organization of Alberta and British Columbia. This announcement was made by Mr. D. Lou Harris, National Chairman of the State of Israel Bond Organization of Canada. Mr. Harris is convinced that this appointment will be a source of encouragement to all leaders of the Israel Bond Organization across Canada.

After an early career in the motion picture industry as Calgary Branch Manager of Warner Brothers Pictures, Harry Cohen went into partnership with his five brothers to create a chain of nation-wide retail distributors. In addition to his various activities in commercial and industrial enterprises across Canada, Harry Cohen has been associated with almost every worthy humanitarian and cultural endeavour in his native Calgary. He has served with particular distinction as Chairman of the State of Israel Bond Campaign in Calgary. His experience within the Jewish community and the esteem in which he is held by the community-at-large makes him eminently suitable to hold the position of Israel Bond Chairman for Alberta and Calgary.

Under the Chairmanship of Harry Cohen, Mr. Harris looks forward to an ever-successful Israel Bond Campaign in Alberta and British Columbia during the year of "Hai" — the eighteenth anniversary of the establishment of the State of Israel. This year more than ever, Israel needs to consolidate her economy, to expand her industrial and educational resources to absorb the continuing influx of immigrants who seek a haven in Israel.

HAIFA INCREASES ALL PORT FEES

HAIFA (JCNS) — The latest increase in fees in Israel's ports will amount to 23 per cent for ships calling at the ports, the Director of the Economic Division of the Ports Authority stated. The rise is designed to yield an addition of IL 1 m. a year and add seven per cent to the Authority's income. The fees had not been raised for five years.

IMPRESSIVE MEMORIAL

Leaders of Toronto's Orthodox Jewish community last week paid tribute to Hagaon Yechiel Yacob Weinberg at a solemn memorial meeting held at Downsview's Clanton Park Synagogue. The late Rabbi Weinberg, one of the sages of Israel of our time and former head of Berlin's famous Rabbinical Seminary, succumbed at the age of 82 last month in Lausanne, Switzerland. He was interred in Jerusalem.

The late sage and teacher was eulogized and his life's work reviewed by Rabbi Meyer Shlesinger of Israel; Rabbi Yacob Weinberg, Rosh Yeshiva of Ner Israel; Rabbi Moshe Rom, principal and Rosh Yeshiva of Yesodei Hatorah; Rabbi Hendler; Rabbi Rebhuhn; Rabbi N. L. Rabinovitch, spiritual leader of Clanton Park Synagogue.

Rabbi Rabinovitch chaired the meeting.

CANTOR - TEACHER

ONTARIO COMMUNITY NEAR TORONTO SEEKS MAN TO SERVE AS CANTOR, BAAL KOREH AND TEACHER IN VIBRANT JEWISH COMMUNITY. APPLICANTS PLEASE SUBMIT INFORMATION REGARDING AGE, MARITAL STATUS AND EXPERIENCE TO BOX NUMBER 3160, THE CANADIAN JEWISH NEWS, 1218 EGLINTON AVE. W.

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